the sanctity of [God's] name; we do not sacrifice our lives for the sanctity of [God's] name. There was the case of R. Adda b. Ahaba who saw a heathen woman wearing a red head-dress[9] in the street, and thinking that she was an Israelite woman, he rose and tore it from her. It turned out that she was a heathen woman, and they fined him four hundred zuz. He said to her: What is your name. She replied: Mathun. Mathun, he said to her: that makes four hundred zuz.[10]

R. Giddal was accustomed to go and sit at the gates of the bathing-place.[11] He used to say to the women [who came to bathe]: Bathe thus, or bathe thus. The Rabbis said to him: Is not the Master afraid lest his passion get the better of him? — He replied: They look to me like so many white geese. R. Johanan was accustomed to go and sit at the gates of the bathing place. He said: When the daughters of Israel come up from bathing they look at me and they have children as handsome as I am.[12] Said the Rabbis to him: Is not the Master afraid of the evil eye? — He replied: I come from the seed of Joseph, over whom the evil eye has no power, as it is written, Joseph is a fruitful vine, a fruitful vine above the eye,[13] and R. Abbahu said with regard to this, do not read 'ale 'ayin, but 'ole 'ayin'.[14] R. Judah son of R. Hanina derived it from this text: And let them multiply like fishes [we-yidgu] in the midst of the earth.[15] Just as the fishes [dagim] in the sea are covered by water and the evil eye has no power over them, so the evil eye has no power over the seed of Joseph. Or, if you prefer I can say: The evil eye has no power over the eye which refused to feed itself on what did not belong to it.[16]

MISHNAH. WOMEN, SLAVES AND MINORS ARE EXEMPT FROM RECITING THE SHEMA'

---

(1) For notes V. Sanh. (Sonc. ed.) 35a.

(2) Wearing mixed kinds is certainly an active breaking of a rule, but it is not clear how attending to a meth mizwah comes under the head of 'sit and do nothing'. V. Rashi and Tosaf. ad loc.

(3) 'Ukzin, II, 1.

(4) Ibid.

(5) I.e., this Mishnah itself presents as many difficulties to me as all the rest of the Gemara.

(6) I.e., the Mishnah and the various Baraithas and Toseftas. Aliter: We have thirteen colleges which are well versed in it.

(7) In preparation for fasting.

(8) For fuller notes on the passage, v. Sanh. (Sonc. ed.) p. 728.

(9) Aliter: 'mantle'.

(10) The Aramaic for two hundred is mathan. Mathun also means 'deliberate'; had he been less rash he would have saved himself 400 zuz; there is here a double play on words.

(11) Where the women took their ritual bath.

(12) R. Johanan was famous for his beauty. V. supra 5b.

(13) Gen. XLIX, 22.

(14) Lit., 'rising above the (power of the) eye'. I.e., superior to the evil eye.

(15) So lit. E.V. 'grow into a multitude'. Ibid. XLVIII, 16.

(16) Sc. Potiphar's wife.

Talmud - Mas. Berachoth 20b

AND FROM PUTTING ON TEFILLIN. BUT THEY ARE SUBJECT TO THE OBLIGATIONS OF TEFILLAH AND MEZUZAH[1] AND GRACE AFTER MEALS.

GEMARA. That they are exempt from the Shema' is self-evident — It is a positive precept for which there is a fixed time?[2] You might say that because it mentions the kingship of heaven it is different. We are therefore told that this is not so.